

HARMONY
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Love, M. Jenny
Centennial celebration of
the Presbyterian Church of



1807

1907

Centennial Celebration

OF THE

Presbyterian Church of [✓] Harmony

Presbytery of Newton

Harmony, N. J.

NOVEMBER 17-24, 1907

Containing a Historical Sketch of the Church
and Congregation

by

M. JENNIE LOVE

PRESS OF BEERS & FREY
Trenton, N. J.

1908



Present Organization

Pastor

REV. EDWARD SNYDER.

Ruling Elders

IRWIN MILLER,
JOHN L. CLINE,

THOMAS F. DEWITT,
CHARLES RAMSAY.

Trustees

HIRAM BUCHMAN, *President and Treasurer.*

JESSE RAUB, *Secretary*

HOWARD CLINE,
JOHN STOPP,

J. M. AMY,
GEORGE LOMMASON.

Sabbath School

JESSE RAUB, *Supt.*

J. M. MACKEY, *Sec'y*

IRWIN MILLER, *Asst. Supt.* THOMAS F. DEWITT, *Treas.*

GEORGE LOMMASON, *Librarian.*

MRS. GEO. LOMMASON, *Organist.*

Missionary Society

MRS. EDWARD SNYDER, *President.*

MRS. IRWIN MILLER, *Secretary.*

MRS. JESSE RAUB, *Treasurer.*

Ladies Aid Society

MISS MARTHA MILLER, *President.*

MRS. J. H. MILLER, *Secretary.*

MRS. JESSE RAUB, *Treasurer.*

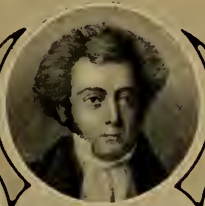
OLIVER RICE, *Sexton.*

List of Ruling Elders Who Have Served the Church

<i>First Elders</i>	{	Henry Winter	Issac DeWitt,
		Peter Young,	William Merritt,
		Daniel Osmon,	Isaac Vannatta,
		John Connelly,	William Vannatta,
		Benjamin Youmans,	Joseph Koch,
		Barnet DeWitt,	George Brakeley,
		Peter Kline,	Jacob Shimer,
		Moses Allen,	John L. Cline,
		Peter Winter,	Irwin Miller,
		Phineas Barber,	Thomas F. DeWitt,
		Jacob DeWitt,	Garner H. Cline,
		Jacob Cline,	Charles Ramsay,
		James DeWitt,	Edward L. Fine.

A HUNDRED YEARS! O! Cov'nant God,
 We bless Thee for the past!
 Make this dear spot Thine own abode
 While time and nature last.
 As generations come and go,
 Oh! make this place Thy home:
 THEE may our children's children know
 A HUNDRED YEARS TO COME!

D. X. J.



REV. JOHN SKINNER, D.D.



REV. ANDREW TULLY



REV. J.J. CARRELL



REV. RODERICK P. COBB



REV. I. DAVISON DECKER



REV. LEOPOLD R. BURROWS



REV. EDWARD SNYDERS



REV. D. KERR FREEMAN, D.D.



REV. HENRY E. SPAYD



REV. JOSEPH D. MILLMAN

Succession of Pastors

Rev. Garner A. Hunt, from 1807 to 1818; pastor 11 years.

Rev. Lemuel Fordham Leake, from 1818 to 1828; stated supply and pastor 10 years.

Rev. Robert Love, from 1832 to 1838; stated supply and pastor 6 years.

Rev. John J. Carrell, from 1839 to 1848; pastor 9 years.

Rev. John Skinner, D.D., from 1849 to 1853; pastor 4 years.

Rev. Andrew Tully, from 1853 to 1861; pastor 8 years.

Rev. David Kerr Freeman, from 1862 to 1869; pastor 7 years.

Rev. Henry Egidius Spayd, from 1870 to 1884; pastor 14 years.

Rev. Roderick Provost Cobb, from 1885 to 1888; pastor 3 years.

Rev. Isaac Davison Decker, from 1888 to 1893; pastor 5 years.

Rev. Joseph D. Hillman, from 1894 to 1901; pastor 7 years.

Rev. Leopold Reid Burrows, from 1902 to 1904; pastor 2½ years.

Rev. Edward Snyder, from 1905.

The Celebration



THE 17th of November, 1907, marks an era of unusual importance in the history of the Presbyterian Church of Harmony. While the oldest records do not contain the exact date of the organization of the Church, it appears that the first church officers were elected in the year 1807 and the first church building was dedicated on November 17th of that year. In commemoration of this event by the observance of the One Hundredth Anniversary of the church's history the following programme was arranged to suit the convenience of those who were invited to take part:

The Presbytery of Newton was represented by the Moderator, Rev. Edward Snyder, the present pastor of the church, and the stated clerk, Rev. E. Clark Cline, of Phillipsburg.

On Sabbath morning, November 17th, a large congregation, composed of the families of the church, with a large representation of the M. E. Church of Lower Harmony, assembled for worship at the hour of 10:45 A. M. Greenwich and Bloomsbury Churches were also represented.

The day was an ideal one for the season of the year.

The Rev. E. Clarke Cline, a son of the Harmony Church, preached an able sermon from "My Church," Matt. 16:18, "Upon this rock will I build my church and the gates of hell shall not prevail against it."

Miss M. Jennie Love, the younger daughter of Rev. Robert Love, who was pastor of the church from 1832 to 1838, read a most interesting and comprehensive sketch of the history of the church for the hundred years that are past.

In the evening Rev. Joseph R. Hillman, of New Milford, Pa., a former pastor, preached from Psalm 84:1, "How amiable are thy tabernacles, O Lord of Hosts." Mr. Cline followed with an address reminiscent of the people and life of the congregation for more than fifty years back.

The service arranged for Monday evening was cancelled on account of the sudden and serious illness of Rev. Roderick P. Cobb, a former pastor, now the rector of St. Paul's Episcopal Church of Doylestown, Pa.

On Tuesday evening Rev. Hugh Walker brought the greetings of the Greenwich Church, which claims to be the mother of the Harmony Church, and delivered a most practical and interesting discourse from Gal. 6:7 and Rev. 22:7.

Wednesday evening was spent in a Prayer and Praise Service, lead by the pastor, who gave an address from Psalm 107:8, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

Friday evening Rev. T. T. Mutchler, M.D., a son of the church and secretary of the Philadelphia Sabbath Association, gave an address based upon the "History of the ten lepers," taking for his theme "Appreciation," and made a most earnest and touching appeal to the unconverted to repent and believe on the Lord Jesus Christ.

It was arranged to close the services by a sermon to be delivered by the pastor on Sabbath, November 24th, on the theme "Lessons from the Past," but the day was stormy and there were no services either morning or evening.

E. S.



Historical Sketch*



WE HAVE assembled here to "Call to remembrance the former days." It is a great privilege and joy to unite with you in celebrating the One Hundredth Anniversary of this church. The Christian ever turns to the church of his inheritance or choice with affectionate regard, and its history, back to its feeble beginning, is of the highest interest.

While Harmony Presbyterian Church cannot claim the historic place to which the Greenwich Mother of Churches is entitled, it yet has an honored history.

For a hundred years this has been consecrated ground. It has had a hundred years of gospel preaching by able, godly men. Our fathers and mothers have worshipped here. It has been the scene of struggles, defeats and triumphs. Precious revival seasons have been enjoyed. Many have been born anew into the kingdom, and, sad to say, some have rejected the offers of salvation. Baptismal covenant vows have been made, the solemn rite administered hundreds of times, and public professions of Christ made and witnessed. How often we have gathered at the sacramental feast and renewed our vows. From these sacred precincts the mortal remains of our loved ones have been borne to their long home in the cemetery, surrounding this church; and some day these graves will

*The Harmony congregation, desiring to preserve in printed form the historical facts given in my sketch of the church at the celebration November 17, 1907, some unimportant statements have been omitted and more of the early history of the church included. I have been aided by interesting notes of the late Rev. H. E. Spayd, and also by papers left by my father.

M. J. L.

Trenton, N. J., August 3, 1908.

open and each and all of us stand before the judgment seat of Christ to answer for these privileges. Solemn thought; what shall the answer be?

In our retrospective glance at the past history of this church it will be interesting to note the origin of some of the people, who, braving the hardships of the wilderness, settled here and in due time founded our churches; and we will endeavor to trace the founding and progress of *this* church under its honored pastors to the present time.

And right here we may say that Harmony at the middle of the last century was a more stirring place than it is now. Before the advent of the railroad along the river there was a mail stage running from Easton to Newton, on alternate days. We still hear it rumbling along on a Winter morning, arousing our slumbers. In the Summer season a daily stage was run between Easton and Belvidere to accommodate the Summer visitors, chiefly from Philadelphia, going to Belvidere and the Water Gap. The Pauls, Greens, Maxwells, Robesons, Sherrers and Kennedys were then in Belvidere, and there was much driving through here. This was also the route for farmers from the upper part of the county to convey their grain to Easton market. Long lines of teams went to and fro. There were carpenters and undertakers here, wheelrights, blacksmiths, tailors, two dry goods and grocery stores at Upper and Lower Harmony, post office and hotel. The schools in Winter were very large. Hutchinson's sawmills were in full play, also several flour or grist mills in vicinity. There was no agricultural machinery then, and the large and productive harvest season was almost a festive time among the prosperous farmers.

But we must go back to the time, perhaps a little more than two centuries ago, when the Indians of the Lenni Lenape tribe dwelt here in their wigwams, roamed hills and valleys in search of game and paddled their canoes along the Delaware. The site of Phillipsburg

in 1654 was an Indian village, called Chinte Wink, and was the favorite fishing grounds of the Indians in this section. To some of us it does not seem so strange, for in our childhood the haunts of the Indians were spoken of, the boys found their arrows and stone hatchets on the hillside, and listened with wide awake interest to the Indian legends related by the "oldest inhabitants." Perhaps some, strongly attached to these "happy hunting grounds," lingered here after the main body had gone westward, and there were persons of partly Indian descent among us. We do not know just when the earliest white settlers came, probably at the beginning of the 18th century. Godfrey Person was among the first we know about. The Davisons were very early settlers. The Miller brothers, Andrew and Peter, were Germans and through several transfers from George Reading, who was the owner in 1750, came into possession of their land in 1796. Philip Kline emigrated from Germany in 1720, settled in Somerset county, and later came to the beautiful valley over the hill, now occupied in part by Peter Kline, the fifth generation. Godfrey Kline's wife was a Prussian. Peter Young was a son of the Revolution, of German descent. The Houghs and Merritts were of English extraction. The Merritts were sons of the Revolution and settled in "The Barrens," as it was called, then a wilderness. Later it became Pleasant Grove and Buttonwood Grove. The Vannattas were of Holland extraction. The DeWitts were also from Holland. Barnet DeWitt, Sr., owned along the hillside between Lopatcong and Harmony. The other DeWitt family west to the Delaware. The Clines, Kochs, Oberlings, Hesses and Teels were Germans. The Teels settled in Knowlton township before the Revolution. The Gardners were of Scotch descent.

The Davisons, Ramsays and Fairs were Scotch-Irish. Adam Ramsay, Sr., was married in the family of Brigadier General Maxwell, who came to Greenwich in

1747. John Fair, a relative of the Maxwells, came from the north of Ireland to Greenwich, and about 1796 settled on the farm now owned in part by his grandson, Thomas Fair DeWitt.

In the old White burying ground, near Roxburg, are the names of Joseph Brackley, who died September, 1764. Robert Davison died in 1784, aged 82 years. His wife, Jennette Davison, died in 1760, and Mary Davison Middaugh died in 1751.

Mention of these show that the people founding this church were of English, German, Holland, Prussian, Scotch and Irish descent. The early settlers were not without religious training, shown by their desire for public worship. Mrs. John Fair came from the old Deep Run Church, Bucks county, Pa., founded in 1732, and Greenwich had preaching as early as 1739.

In 1740 the Presbytery of New Brunswick appointed supplies for Greenwich on the Delaware, which means Belvidere and Oxford (or Axford, as it was then called), and Mansfield Wood-house now Washington. Harmony township was a part of Greenwich and Oxford townships until 1839. Between 1740 and 1744 David Brainard labored among the Indians along the Delaware. His house, a rude cabin, stood about half a mile from the banks of Martin's Creek, not very far from the Lower Mt. Bethel Church. A stone marks the spot. We know from Brainard's diary that he preached in Greenwich and Oxford townships, whether or not directly in this region we cannot tell.

Rev. John Roseborough was the first settled pastor at Greenwich. He was followed by the Rev. Joseph Treat, but Rev. William Sloan was the first minister to labor in this part of the township, of whom we have heard, as early as 1803, or perhaps earlier, as he came to Greenwich in 1797. He preached in barns, groves and private houses, and exercised pastoral oversight in this region. Mrs. Love, wife of the third pastor, was baptized by him in

Andrew Miller's barn, and Mr. Hunt, the first pastor, preached his first sermon here in a grove near Stony Creek bridge, on Godfrey Kline's land.

In 1805 the people formed themselves into a society and Mr. Sloan called it his congregation. Some of the people were members of his church, going all that distance on horseback and in farm wagons. And we mention here the interest the successors of Mr. Sloan in Greenwich: Rev. D. X. Junkin, D.D., Rev. A. H. Hand, D.D., Rev. Thomas S. Long, and *their* successors have taken in this church. Mr. Long's labors in revival services are well remembered.

In 1806 on application the Presbytery sent supplies to Harmony Society as follows: Rev. William B. Sloan, to preach second Sabbath in June at Mr. Miller's; Rev. William Barclay, in July, at Mr. Winter's; Rev. Mr. Rice, in August, at Mr. Kline's, and Rev. Mr. Boyd, in September, at Mr. Snyder's, along the turnpike.

In that same year, 1806, a movement was made for the erection of a "meeting house." Henry Winter, Sr., and Andrew Miller were appointed a committee to circulate subscription papers and supervise the building. They met with much encouragement and the "meeting house" was ready for worship the next year. It was a frame structure, costing \$1,466.07. The high pulpit, with a sounding board, reached by winding stairs and with a door to shut in the preacher, was at the north end of the church facing the doors as it is now. Major Jacob Miller was precentor, his seat in front of the pulpit. The men sat on one side of the church, the women on the other side. There were galleries, and stoves with pipes running along under the galleries. These stoves may have been put in some time after the building was erected, as we know it was customary for the older ladies to carry foot stoves in the early days of the church.

The "meeting house" was dedicated the third Sabbath in November, 1807. Rev. Garner A. Hunt preached

the dedicatory sermon. The first trustees were: Godfrey Kline, Henry Winter, Andrew Miller, Benjamin Youmans and Moses Allen. The first elders were: Henry Winter, Peter Young, David Osmun and John Connelly, who some time afterwards removed to Mt. Bethel. It is not known just when the church was organized. Previous to this it was called by Presbytery "Harmony Society"; now it became "Harmony Congregation."

The REV. GARNER A. HUNT had been admitted to Presbytery in April from the Baptist Association of Philadelphia, having "renounced the peculiar tenets of that church." He was called to Harmony September 29th. The call was presented to Presbytery October 6th and he was installed November 3, 1807, a few days after the dedication of the church. Rev. Mr. Sloan preached the sermon. Rev. John Boyd had been appointed to charge the minister, but was absent, and the Moderator performed the duty. The Rev. Holloway W. Hunt, brother of the pastor, "gave an exhortation to the people," and thus was constituted the first pastoral relation in this church.

Newton Presbytery was a part of New Brunswick Presbytery until 1817. We have often heard of the dignified bearing of the ministers of the early days. Among them were Revs. Brownlee, Kirkpatrick, Joseph Shafer, John Flavel Clark and Joseph Campbell. Rev. Mr. Sloan is described by Dr. Junkin as the finest of all. "Erect, slender, with stately bearing and impressive presence."

Mr. Hunt labored here eleven years, 1807-1818. Until 1813 he gave all his time to Harmony, we suppose for a very small compensation. Soon after Mr. Hunt settled here the people on Scotts Mountain requested him to preach for them on week days and they would aid in his support. Mr. Hunt proposed to them that they should unite with Harmony; he would consider them a part of his charge, preach for them once a month on week days

and occasionally on Sabbath afternoon. He continued this service eight years and "The Lord was pleased to bless his labors, so that notwithstanding the distance and hardship of the road, a goodly number attended at Harmony on the Sabbath, and upwards of thirty persons joined the Communion and became regular members of Harmony Church."

In 1813 the Evangelical Church of Upper Mt. Bethel, and also the St. James Church near what is now Delaware Station, requested Mr. Hunt's services a part of his time. This was allowed by Presbytery, and in October of the same year he was called to Oxford for one-fourth part of his time.

In August, 1815, Mr. Sloan, ever mindful of the interests of this church, preached here and reminded the people that it was very inconvenient for their minister to have charge of congregations situated so far apart, that it was their duty and would be a great privilege to attend worship every Sabbath with their families, and requested the congregation to raise \$300 (!) yearly for Mr. Hunt's support and have the whole of his time. This was agreed to. A church was organized on Scott's Mountain November 29, 1815. The congregation built a church. Mr. Hunt preached there after leaving Harmony, and subsequent pastors of this church preached and did pastoral work. It was afterwards supplied by pastors of neighboring churches and theological students, but had a feeble existence and was finally dissolved upon the organization of the Stewartsville Church in 1850. It was re-organized in 1867 as the Montana Church, and a new building erected, since burned. Hr. Hunt also formed a church at New Village and preached there for a time. He died at an advanced age at the home of his son-in-law, Louis Cline, whose father, Louis Cline, Sr., was one of the first members of this church. Mr. Hunt belonged to the distinguished Hunt family of ministers. He was noted for some eccentricities. One of his peculiarities was

the baptizing of children of persons not church members. Eighty-seven baptisms of infants are recorded in one year and one hundred in another. When Presbytery took notice, and inquired of Elder Peter Kline, How this could be? the good Elder replied, "O, we galloped from house to house." The people in general in this community knew little about Presbyterianism in those early days. The church had been formed by a union of Presbyterians, Lutherans, Episcopalians, and we think some Methodists, the Presbyterians having a half interest. The ground for the church and cemetery was given by a Scotchman, William Gardner, who said he "would gi'e it for a Presbyterian Church, but no ither." And when the Lutherans seemed to be gaining the ascendancy it was thought best to separate, and there were stormy times, the Lutherans having no desire to be divided. The climax came on the occasion of the funeral of a child, which the Lutherans, led by their pastor, Rev. Mr. Heck, desired to hold in the church. It was probably on a Sabbath morning, and they were not allowed to enter the building lest they make it a pretext for future possession. In these days of fraternity and unity, we cannot understand this act on the part of the Presbyterians, but we must remember those were the days of the founding of the churches. The officers were acquainted with the circumstances and were loyal to the Presbytery under the care of which the church was.

The Lutherans and Methodists then united and built the "Old Red Church," on the site of the present M. E. edifice, the Methodists holding service in the morning and the Lutherans in the afternoon. Rev. Mr. McCronn, of St. James' Church, was a well-remembered pastor. On account of diminished membership the Lutherans disbanded, some connecting themselves with the M. E. Church and some with the Presbyterian. The Raubs, Kochs and Oberlings were Lutherans, also Andrew Miller, but he always adhered to this church. The Methodist Church continues in growth and usefulness, and we cor-

dially greet and welcome its members, our friends, here to-day, especially in remembrance of their kindness when we worshipped together, by their invitation, during the re-building of this church in 1860.

REV. LEMUEL FORDHAM LEAKE was the second pastor, coming in 1818, serving as stated supply until 1822, when he was installed pastor. Mr. Leake was a native of Chester, Morris county, and a student of Rev. Joseph Campbell. He was a graduate of Princeton College and was two years in the Seminary. He served Oxford and Harmony until 1825, when his relation to Oxford was dissolved. He continued pastor at Harmony until 1828, a period of ten years in all. He married Miss Mary White, daughter of Colonel Alexander and Sarah White, in the old historic stone mansion standing by the roadside on the way to Belvidere. Tradition tells us that General Washington stayed in this house over night, and that General William Henry Harrison stopped here on his Presidential campaign tour in 1840. Mrs. Leake lived but one year after marriage. Mr. Leake was a man of "remarkable scholarship, peculiar temperament and positive opinions." In the issues which divided the church in 1837 and 1838 he was one of the most rigid of the Old School party. When here, his sermons were doctrinal, helpful and well calculated to build up this congregation. His sermons on faith were long spoken of. The Catechism, both shorter and larger, were studied and often recited to him in church. He resigned his charge here and, after doing mission work in this Presbytery and Virginia, traveling a thousand miles in one year, succeeded Rev. Dr. McMillen in the old Chartier's Church, Washington county, Pa., and married Miss Catharine Ritchie, of Canonsburg. He was at one time in charge of Franklin College, New Athens, Ohio, then removed to Terra Haute, Indiana, and died in 1866. He once returned on a visit and preached here. He was tall, slender and very ministerial in appearance. We spent a delightful day

with him in the Grandfather Fair homestead, one of his old homes, and he asked us some Catechism and proofs.

Rev. John Vanderveer, who for many years kept a renowned classical school in Easton, supplied the pulpit for a year, 1828-1829. Then Rev. James E. Watson, a licentiate, served the church for a time. Mr. Watson also returned and preached here on one occasion when pastor at Milton, Pa.

REV. ROBERT LOVE, the third pastor, was a licentiate of New Castle, Pa., Presbytery, from the old historic Fagg's Manor Church in Chester county, founded in 1739, of which his grandfather, John Love, was one of the founders and first elders. He was educated at the "Moscow Academy," under the famous Latta brothers. Mr. Love had just graduated from Princeton Theological Seminary, and on recommendation of Rev. John Gray, of Easton, came to Mt. Bethel and Harmony to preach in September, 1831. He continued as stated supply until 1836, when, owing to the difficulty of crossing the river in Winter, some times having to go by Belvidere or Easton, he withdrew from Mt. Bethel, to the great regret of the people, and Harmony was again united with Oxford and Mr. Love was installed pastor of these churches May 2, 1836. In June, 1832, he was married to Ann Thompson Fair, who had been baptized in Andrew Miller's barn in 1806 and had grown up under Mr. Leake's ministry with its catechetical teaching and strong doctrinal preaching. There was thus a union of Fair and Love, and united, they dwelt in Harmony. About the time Oxford and Harmony united a new church was talked about. The old frame had served its purpose. It had been willingly and cheerfully built, and doubtless entered with joy and thankfulness. Many of the log dwelling-houses had been replaced by the substantial stone structures still in use. Other congregations were erecting new houses of worship, and it is creditable to Harmony congregation that it desired a better building. A congrega-

tional meeting was held March 11, 1836, when it was "Resolved, That the old church should be taken down as soon as arrangements could be made and a new one erected in its place; the new one to be at least sixty feet long and forty-five in width. Jacob Winter, Esq., Jacob Cline, Esq., Jacob Miller, William Hutchinson and Eseck H. DeWitt be a committee to circulate the following subscription:" \$1,418 were pledged, nine prominent members subscribed \$100 each. There were sixty-eight names in all.

On April 2d of the same year, 1836, at a congregational meeting it was "Resolved—that Jacob Cline, Esq., Peter Winter, Samuel Vannatta and William Kennedy be a committee to draft a plan for the new church and report as soon as convenient." The subsequent events are not recorded and we do not know why the building was not proceeded with then. The pastor's charge was large, extending to Oxford Furnace and over Scott's Mountain.

These were laborious days for pastors. Their large fields of labor, exposure to the weather by riding about on horseback through storms and deep snows, the weeks of assistance rendered to one another in "protracted meetings," the burden of souls to be saved and possibly the want of unity and co-operation among the people. These labors began to tell upon the Harmony pastor and his none too robust frame succumbed to the pressure. A few weeks of sickness, and on October 9, 1838, the labors of earth were exchanged for the more abundant service and rest of Heaven, and there was a solemn scene in the old church, filled with friends, brethren in the ministry and sorrowing congregations. The funeral sermon was preached by the Rev. John Gray, of Easton, from the text, "They shall walk with me in white for they are worthy," Rev. 3:6. On the breast of the deceased, by his request, was placed a few verses of Paul's parting charge to the church at Ephesus, Acts 20:25-27, "And now behold I know that ye all, among whom I have gone

preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am free from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Over the mortal remains of the pastor, husband and father the widowed mother, supported by her brother-in-law, Rev. Thomas Love, presented her infant daughter for baptism. Rev. I. N. Candee, of Belvidere, administered the solemn ordinance.

On this "Funeral Baptism" Margaret Junkin, daughter of Rev. Dr. George Junkin, afterwards Mrs. Preston, of Virginia, wrote a poem, a few lines of which are given:

"Where is he? Ask that funeral bier?
And list the sigh—and see the tear—
Know ye that God hath borne away
Their pastor from their head to-day?
Above the cold unconscious dead
Baptismal vows are feebly said.
Alone—alone—she bears the load
To train that infant heart for God!
Alone? Alone? No! mourning one,
Thou wilt not bear thy task alone!
An angel father will he still
A spirit guard from earthly ill—
And when her bark hath crossed life's seas
And nears her port—Eternity,
A joyful pilot he will come
To guide his daughter's spirit home."

(This was the heritage of your historian.)

Bravely and cheerfully that mother took up her task. Her four children have ever retained in sacred remembrance that cheerful, self-sacrificing spirit. The memory of the father, his life, his dying prayers—their only legacy

—ever held up before them; the Sabbath evening gathering at the fireside, the Catechism, the song, the Scripture read, and then the earnest prayer; the church, pastor and missions always remembered. The oldest son, in after professional years, wrote his mother on each succeeding birthday, thanking her for that early training.

Of Mr. Love's ministry Rev. John Gray said: "He was a faithful, laborious and efficient pastor. His manifold labors were not omitted until the hand of death arrested him, and his deathbed was a place of anxiety and prayer, especially on behalf of young converts. He longed for a greater missionary spirit among the people." One of his last acts was to pay over a sum of money to Foreign Missions, and his lament was that it was not greater.

Presbytery supplied the church for several months, and in 1839 the fourth pastor, REV. JOHN J. CARRELL, was called. Mr. Carrell was from Tinicum, Bucks county, Pa., a graduate of Lafayette College and Princeton Seminary. He married Miss Leonora Heckman, of Easton, a lady of refinement and wit. She was a sister of the late Rev. George C. Heckman, D.D., and General Charles Heckman, whose services to church and country are well known. Mr. Carrell was ordained, and installed over Oxford and Harmony November 19, 1839. He continued to preach at Oxford until October 3, 1842, when he gave all his time to Harmony. In 1840 the building of the new house of worship again came to the front and at a congregational meeting Jacob Cline, Esq., John Hoff, Joseph Miller, Peter Winter, William Merritt and John B. Hutchinson were appointed a building committee. Just after this meeting the old church was burned down from overheated stoves. The new church was built of stone in the style then in vogue. There was no vestibule. The pulpit was a gem for those days. It was of moderate height, with winding stairs, having railings and placed on the south side of the church between the

front doors. The gallery, extending around three sides of the church, was reached by stairs at the front. There were four rows of pews and two aisles. It was heated by stoves in the front and back of the church, and lighted by oil lamps with large globes suspended from brackets in the gallery fronts. There were also very tall pulpit lamps. The cost of the church, including furnishing, was \$4,035.18. There was a settee in the pulpit and the arm chairs in front are still in use in the lecture room. At the dedication hymns were sung, composed for the occasion, by Mrs. Jane L. Gray, the gifted wife of Rev. John Gray, and by her brother, Rev. James Lewers. Mr. Carrell was very handsome, dignified in appearance and an able sermonizer. His sermons were too deep for children to understand, but one sermon we have always remembered in part, the famous "Grape Shot Sermon," when Mr. Carrell placed himself in the attitude of Captain Bragg and threw grape shot into Santa Anna's forces. It was the time of the Mexican war, 1847. The shortcomings of prominent members were reviewed under this *similé* or allegorical discourse. History tells us that when General Taylor, in command of the American army, saw signs of wavering in Santa Anna's line he exclaimed, "Give them a little more grape shot, Captain Bragg." and Mr. Carrell preached a second sermon, reaching those who had been omitted in the first. There were needed reforms in the congregation. The people had not yet arrived at the stage of proper support of the pastor, but it is creditable to the trustees to say that they were doing what they could to put the temporal affairs of the church in a satisfactory condition.

After a pastorate of nine years Mr. Carrell resigned in 1848. He had some very warm friends here and left his first charge and his pleasant home in Union Town with regret. He was afterwards pastor at Groveland, N. Y. They had two sons, Prof. Charles, of Elmira, N. Y., and Edward, who married a sister of Mrs. Irwin

Miller and died in the War of the Rebellion. A little daughter, Ellen, is buried in this cemetery. Mr. and Mrs. Carrell spent the closing days of Mr. Carrell's life in Easton, and they often came up to visit and Mr. Carrell to preach by request. At a revival service he told of a marked awakening that took place during his ministry here.

REV. JOHN SKINNER, D.D., was the fifth pastor, from May 7, 1849-1853. Dr. Skinner was a portly dignified man of great ability and a fine public speaker. He came to the Presbyterian Church of Lexington, Virginia, from the United Secession Church, Glasgow, Scotland, and was called from there to the newly formed Second Presbyterian Church in Easton. That church, not being able to entirely support a pastor, united with Harmony. Dr. Skinner preached here in the morning and at Easton in the afternoon. After the disbanding of the Easton church he continued here for a year. His wife was a very interesting Scotch woman of high connections. They had five sons and one daughter. On leaving Easton, as there was no parsonage here, the family returned to Scotland. The oldest son, now judge, William Erskine Skinner, re-returned to this country, studied law, married a daughter of the late David Ryerson, of Newton, and they are now living retired on their farm at Still Water, having eight living children, all in good positions. The church was repainted and carpeted in the aisles in Dr. Skinner's time. On coming in to view it he said, "It reminded him of Joseph's coat," on account of its many colors. Dr. Skinner was a great smoker and quite a politician, but we remember with gratitude his eloquent effective sermons. He rode about on horseback, wearing leggings in muddy weather, and finally rode off and left us. He went to Hamilton, Canada, and was afterwards pastor in London, Canada, where he died. When the family went to Scotland he presented Miss Mary Fair a small finely-bound Bible with their names beautifully inscribed on the flyleaf

with his own hand—"A small token of his gratitude for her generous and unwearied kindness to himself and them." The Bible is now the property of the historian.

REV. ANDREW TULLY, the sixth pastor, was a Scotchman also, and came to these parts by way of Canada. He was a brother of Rev. David Tully, at one time pastor at Belvidere and still living (1907) in his ninetieth year, and a nephew of the historic David Tully, who with his wife and youngest child was captured and murdered by the Indians while on their way from Winnipeg, Canada. The two older boys, John and Andrew, were saved by a squaw and rescued by troops at Fort Snelling. This Andrew and our pastor were first cousins.

Mr. Tully was a graduate of Lafayette College and Princeton Seminary, and when a student had spent much time in Mr. Love's family. He was called to Mt. Bethel, where he was greatly beloved, and thence to Harmony in 1854. He was a faithful, laborious pastor, and in his pastoral visits had a special faculty of drawing out the feelings of the younger members of the family and giving them needed spiritual advice and encouragement. Special services were held every Winter, on one occasion continuing several weeks, when he was assisted by many brethren, and resulted in a large ingathering of future supporters of the church. One of them, S. P. Love, son of the former pastor, was afterwards an elder in Mr. Tully's church at Portland, Pa.

The first parsonage was acquired when Mr. Tully came, the inconvenient one down by Holden's mill, which was afterwards changed for the dear old parsonage behind the hill, where we have welcomed pastors and their families and had such happy social times. The church was completely renovated, and under Mr. Tully's supervision was beautifully and tastefully done. Every part harmonized. With new carpet and pulpit furniture it was a very neat church. After leaving Harmony, in 1861, Mr. Tully preached at Morrisville, Pa., then at

Beemerville, N. J. His closing ministry was at Portland, Pa., where he was very happy and useful and much loved by his people. His wife was Miss Susan Coolbaugh, who was always popular with the people. The son, Abram Coolbaugh Tully, is living in New York City, and the daughter, Mrs. Kate Dunning, with her interesting family, resides at Deckertown, N. J. The remains of Mr. Carrell and Mr. Tully, with their wives, rest in Easton cemetery.

REV. DAVID KERR FREEMAN, the seventh pastor, was called with great unanimity and was ordained in this church and installed December 13, 1862. Mr. Freeman was a native of Blairstown, educated at Blair Hall, Lafayette College, and Danville Theological Seminary, having studied law under Jehiel G. Shipman, Esq., a year before entering the Seminary; and on leaving it, at the beginning of the Civil War, spent a few months preaching in Louisiana. He took a lively interest in the work of the Ladies' Aid for the Sick and Wounded. Mrs. Love was president of that society and Mrs. Joseph Miller, Secretary. The pastor was always at the meetings held in the parsonage, though not yet an occupant, to help and encourage. Ever the most genial of men, Mr. Freeman gained the hearts of his people and is still remembered with pleasure. The congregation was then, perhaps, in its most flourishing state. The farming community was at its height of prosperity, and the church had not then begun to suffer by death and removal of families. The salary was increased several hundred dollars. A large Bible Class was one of the features of this pastorate and there was a special ingathering, when many young people came into the church.

Mr. Freeman made a strong effort to have the church building remodeled, but the time had not yet come. The tie lot was acquired and sheds erected. Heretofore there were "tie posts" up and down the road. The pastor tied under the big tree by the church. There

was a long row of horses and carriages, and it was very dangerous on dark nights, and on a funeral occasion the teacher, on opening the schoolhouse door, found a horse tied to the door knob.

Mr. Freeman was called from here to Mendham, N. J., in 1869, and he accepted the call. From Mendham he went to the Washburn Street Church, Scranton, Pa. When there he was honored with the degree of D.D. He was called from Scranton to Huntingdon, Pa., where he spent the last quarter of a century of his ministry, greatly honored and beloved by his people and brethren. Dr. Freeman became a great student of ecclesiastical history and a strong doctrinal preacher. He loved the Presbyterian Church and stood firm as a rock on its teachings. He died at Huntingdon June 10th of this year (1907) a short time before the twenty-fifth anniversary of his pastorate there, for which he was preparing. Dr. Freeman married Miss Henrietta Wildrich, of Blairstown, who was the first pastor's bride at the Harmony parsonage. She was very much loved here and elsewhere, especially at Huntingdon. Mrs. Freeman, with two daughters and a son, Dr. Henry Freeman, are living. You remember "Cordie," now a talented and cultivated singer, also Annie, Now Mrs. Reed, of Philadelphia, all children of the parsonage. One daughter, Belle, died in childhood. (We are sorry not to give Dr. Freeman's photograph as he was in the days of his pastorate, but all will enjoy seeing him as he was in later years.)

REV. HENRY EGIDIUS SPAYD, the eighth pastor, came in 1870 and was here fourteen years. It is pleasant to speak of Mr. Spayd's earnestness and devotion to duty. His sermons were practical and full of Christ crucified, and his daily life was an incentive to higher, holier living. Mr. Spayd was a grandson of the Rev. Dr. Bibighaus, of the Reformed Church, a native of Philadelphia and a graduate of Lafayette College and Princeton Seminary.

He married Miss Sarah Barnes, of Easton, and had been pastor fourteen years of the old Solebury church, now Thompson Memorial, Bucks county, Pa. He was called to Harmony from Strasburg, Pa., where he had been three years. Pastoral visits were faithfully made. The Week of Prayer always observed and special services held every Winter, neighboring pastors and others assisting, and some times, evangelists. Several seasons of revival were enjoyed. Bible Class was held the year round. In Winter the class went from house to house. Land was purchased and the cemetery, which had become crowded and was illy kept, was enlarged during Mr. Spayd's pastorate. Cemetery trustees were appointed and the ground was divided in plots, which were sold. We think no other pastor loved the parsonage behind the hill as well as Mr. Spayd. It became home to him and it was his delight to care for it. The pastorate had been long and the church during this time arrived at its highest membership. In April, 1876, there were 270 communicants on the roll and the benevolences of the church had greatly increased. Mr. Spayd was one who observed the Bible rule of giving. But the church began to suffer by deaths and removals. The farmhouses, occupied for generations by church-going and supporting people, passed into the hands of others, and it was no longer possible to keep up the salary to the standard adopted in Mr. Freeman's time. Mr. Spayd resigned the charge, preaching his last sermon August 3, 1884. He removed to Easton and preached very acceptably at Delaware Station for a time, then went to Wilkesbarre and served the Plains church for twenty-two years. On the fiftieth anniversary of his ministry he was highly honored by his brethren of Lackawanna Presbytery. A reception was given him and Mrs. Spayd and resolutions of esteem and appreciation were passed by Presbytery. Faithful and active to the last, he triumphed over the frail, wornout body and

literally died in harness September 19, 1906, on the Sabbath he had expected to preach his farewell sermon and resign his active ministry.

Woman's Work for Women was organized during Mr. Spayd's ministry. Mrs. Spayd was very valuable help, directing and guiding us and doing a large share of work herself. Her large Bible Class of young ladies were her faithful assistants.

REV. RODERICK PROVOST COBB, the ninth pastor, came in the Spring of 1885. He was born in Virginia, educated at Franklin and Marshall College, Lancaster, Pa., and was still in the Theological Seminary at Princeton when called here. There had been several months of supplies and candidates and discouragements, but the people united and the call was unanimous. Mr. Cobb came to us with all the energy and enthusiasm of youth and the desire to be a faithful servant of his Master. He was ordained and installed by the Presbytery of Newton on a beautiful afternoon May 19, 1885. His pastor, Rev. James Y. Mitchell, of Lancaster, preached the sermon and made the ordaining prayer. It was a solemn, impressive service. The church was filled with brethren of the Presbytery, the entire congregation and many from neighboring churches. Mr. Spayd assisted in the ordination rites of his successor. The advent of the young enthusiastic pastor inspired the congregation with new life and energy. His plain and earnest preaching, his sociability and general loveable qualities drew the people to him. Sabbath congregations increased, Sunday School flourished and the Woman's Missionary Society held bravely on its way, in fact began to stir up things as well as talk about them. The suggestion, that "we ought to do something for our church," met with immediate response. Plans were laid for work and pledges made, in addition to mission work. The old church was in a very dilapidated condition though it had been repaired in Mr. Spayd's pastorate. Mr. Cobb preached a strong sermon

he had for some time been contemplating, and under his inspiration and encouragement and the co-operation of the people the work began and progressed in earnest. A congregational meeting was called and it was voted to build an entire new church on the ground where the new school building now stands. The building committee appointed was composed of Samuel A. Depue, chairman; Mathias Brakeley, George G. DeWitt, Charles Ramsay, treasurer; Irwin Miller, Peter Kline and John Calvin Amey.

The older members could not desert this old consecrated site and it was thought the old building, if left standing, would become an eye sore. Consequently at the next meeting the vote was reconsidered and it was decided to take down the old church in part and rebuild it as we have it now. We held a "farewell service" on the Sabbath afternoon previous to its dismantling. On the front of the pulpit was the text "I have fought a good fight * * * I have kept the faith," which Rev. Mr. Long, of the Greenwich Mother Church, made the basis of his remarks.

The corner stone of the new building, containing church and Sunday School records, a pocket Bible and the newspapers of the day, was laid by the pastor on a beautiful Summer afternoon (we have not the date), Rev. Mr. Bruen, of Belvidere, and other ministers taking part in the exercises. Many of us, and especially the pastor, were disappointed that the new building was not a modern one, but when it was complete and the bell rang out its call for worship there was great joy and thankfulness. It was dedicated December 15, 1886. Rev. Franklin Miller, of Easton First Church, preached the sermon; Rev. Mr. Cobb, the pastor, made the dedicatory prayer; Rev. Thomas S. Long, just then leaving Greenwich, took part in the services; also Rev. Messrs. Cline, Thomson, Hutchinson, Seelye and Apgar. A cottage organ was presented to the church on that day by Mr. Henry Teel, who returned to us from Stewartsville church, where the

family had worshiped for many years. Miss Anna Teel gave the pulpit Bible and pulpit lamp and Mrs. Elizabeth Miller the hymn book. Mr. Depue, in his report, paid noble tribute to the pastor, who "by his prudence, fidelity and zeal, had been largely instrumental in the success of the enterprise." The entire cost of the building was \$8,170. Of this amount the ladies raised \$454.27, purchasing the pulpit furniture, chandelier and carpet, and afterwards raised additional money for blinds and matting in the Sunday School room and furnishing the church kitchen. Then came the fulfillment of the promise, "Bring ye all the tithes into the store house, and I will pour you out a blessing." In connection with neighboring churches, notably Belvidere, a season of spiritual refreshing was experienced and at the close of the interesting special services, conducted almost entirely by the pastor, a large number were added to the church. Mr. Cobb's mother had presided over the parsonage and was highly esteemed by all. Just before the dedication of the church the pastor brought his bride, who was Miss Annie Stewart, of York, Pa. Mrs. Cobb was of a superior Presbyterian family of church workers and at once entered into our life and work. She was a fine pianist and cultivated singer, and also played the guitar. She established a Woman's Prayer Meeting and sealed lips were opened, and also organized the "Earning Workers' Mission Band."

This pleasant, helpful pastorate came to a close all too soon. Mr. Cobb, being called to Merchantville, N. J., resigned the charge in the Spring of 1888. In his closing sermon, from the text Phil. 4:1, he remarked that "The spirit of harmony had never been violated since he came to this place. No communion season had passed without additions to the church membership, eighty-three in all. There had been raised and reported to Presbytery \$12,000, and there had been a steady increase in benevolent contributions." They have one son, Randolph.

Mr. Cobb had a successful ministry at Merchantville. His views changing, he entered the Episcopal Church. In his parishes at Crosswicks and Rahway, N. J., Troy, N. Y., and at Doylestown, Pa., he has shown the same zeal and devotion that characterized his Harmony pastorate. We are pained to learn of his severe illness, preventing his taking part in this anniversary.

REV. ISAAC DAVISON DECKER, the tenth pastor, was called in 1888, after only a few months vacancy. He was a graduate of Blair Hall, Princeton College and Seminary, and came to us from his first pastorate, Fairview, Butler county, Pa. He was a man of ability, scholarly attainments and earnestness of purpose and had fine social qualities. We had a "Literary" and a paper, "The Wreath," edited by Mr. Decker and read by him at our meetings. We recall "The Blueny Hen," an original poem; "Moses" calling up the dead on tours of observation and reflection and very much more. The mid-week prayer meetings were well attended, interesting and profitable, also the special Winter services. Mr. Decker was a fine bass singer and could play the organ if need be. He suffered a great bereavement in the death of his dear wife, who was Miss Kate Goble, of Fredon, Sussex county. She was suddenly taken from him, and we shared deeply in his grief. She was his great encouragement and help, and our respected Missionary President. Then Mr. Decker's mother was taken away and the parsonage was desolate indeed. He was called in the Spring of 1893 to West Sunbury, Pa., near his first charge, and suddenly died January 3, 1903. His second wife was Miss Adela Aggas, who, with two sons and a daughter, survive. His sister, "Miss Lyde," presided over his home until his second marriage. Rev. Mr. Leake preached for a time at Mt. Nebo, very near Mr. Decker's church. Soon after Mr. Decker left, my dear mother was called to "cross the bar" to the home above, and the little cottage on the corner, which had ever an open door and a cordial wel-

come for the pastor and his family, where so many conferences and pleasant socials were held, also numerous prayer and inquiry meetings, where numbers had given their hearts to Christ, where missionary meetings had been held monthly for years, before the rebuilding of the church with its accommodations, and, oh, so much more of which we cannot speak—every room seems consecrated by prayer—this home was desolate and passed into the hands of strangers.

In connection with this home is the cherished memory of neighboring pastors, who in earlier years were its oft welcome guests, Revs. Candee and Clark, of Belvidere; Castner and McNair, of Washington; Junkin and Hand, of Greenwich; Gray, of Easton; Leslie Irwin, of the "Settlement" (Bath); Tully, then of Mt. Bethel; McWilliams, of Oxford, and the genial Jehiel Talmage.

REV. JOSEPH D. HILLMAN, the eleventh pastor, was called in October, 1893, from a charge in New York State. He was a native of Nazareth, Pa., educated in the Moravian College and Seminary and a friend of Rev. Mr. Reinke, then at Greenwich. You are all better acquainted with Mr. Hillman's and the succeeding pastorates than myself. Soon after he came, the Ladies' Aid was formed and raised \$1,000 for frescoing and repainting the church and making some alterations, rendering it much more attractive. Interesting services were held on the re-opening of the edifice. Mrs. Hillman was the third bride at the parsonage, was very much loved by the people and very helpful. She formed a Christian Endeavor Society, which continued for some time with much interest. They have one daughter, Jessie, a child of the old parsonage. After a pleasant pastorate of more than seven years Mr. Hillman was called, in 1901, to Mt. Freedom, N. J., and recently to New Milford, Pa., where he succeeds Rev. Leo. R. Burrows, who had followed him at Harmony. Mr. Hillman is the only one of the former pastors who can be here on this occasion.

REV. LEOPOLD REID BURROWS, the twelfth pastor, was a Scotchman by birth. His father is a prominent minister in Hamilton, Bermuda. He was educated at Princeton College and Seminary and this was his first charge. He was ordained and installed pastor July 10, 1902. We have been told that Mr. Burrows was specially popular among the young people, that services were well attended, and that he was very faithful in pastoral visits, always having prayer and very attentive to the sick. When he resigned in October, 1904, he was presented with a purse of \$58 by the young people, a token of their appreciation. His next charge was at New Milford, Pa., where he married and is now preaching at Nanticoke, Pa. Illness prevents his being here to-day.

REV. EDWARD SNYDER, the thirteenth pastor, was born in the Province of Ontario, Canada, and took his college course at Toronto and his theological course at Princeton. He and Rev. Mr. Cobb were classmates. Mr. Snyder married Miss Mary Dodd, a Canadian like himself. He was ordained by the Presbytery of New Brunswick and installed pastor of the Stockton Church in 1885. He served several churches in the Synod of New York and was called here from North Hardyston, Sussex county, N. J., and installed April 6, 1905. Rev. Hugh Walker, of Greenwich, preached the sermon. Rev. J. C. Clyde, D.D., charged the people and Rev. E. C. Cline charged the pastor. It had long been felt that a manse more convenient to the church was needed. The old parsonage was needing repairs and was sold. When Mr. Snyder came it was decided to build. The lot chosen was a part of the land purchased by Rev. Mr. Love and so long occupied by his family. The new manse stands in close proximity to the home, for sixty years so closely identified with all the interests of this church. Services are well attended, the interest increasing. There are now 140 on the communicant roll. Sunday School is flourishing. The Bible Class, which has been a main feature, beginning

with Mr. Leake's pastorate, is continued with interest and profit. Sabbath afternoon services are held at Brainard's where a union chapel has been built (Mr. Tully wanted a chapel there, predicting it would some day be a town) and at Roxburg. There was formerly preaching at Buttonwood Grove and also at Union Town, Squire Cline's neighborhood, and flourishing Sunday Schools at all these outlying points. There has been a marked improvement in the singing in Mr. Snyder's pastorate, chiefly, we are told, through the efforts of Mr. Irwin Miller. Mrs. George Lommason is the faithful, capable organist. Other organists have been Maggie Cline, Anna (Cline) Fine, Mrs. Belle Amey, Freeman Weller, Edna (Cline) Tinsman and Mrs. Abram Raub.

Small legacies have been left this church and cemetery by Peter DeWitt and James Goodwin, Miss Mary Fair and Mrs. Dr. G. H. Cline. "The Ladies' Aid," started anew in Mr. Hillman's time, have raised \$1160.93. The new parsonage, including land, cost \$2,800.

SUNDAY SCHOOL was organized here March 12, 1820. Abraham DeWitt was the first superintendent, and it so flourished under his care that it was reported the second best in the Sunday School Union. The rules laid down by Mr. DeWitt would do credit to a modern Sunday School, and the yearly reports are models. The Shorter Catechism and Larger were studied, also Scripture and hymns. The recitations were wonderful. The grand total for the school for one period of six months was 29,485 Scripture verses, 7,782 hymns and 5,058 Catechism. Mrs. Eseek H. DeWitt could recite the Larger Catechism to the close of her life. One reason Mr. DeWitt gave for the prosperity of the school was the "lively interest of the pastor, Rev. L. F. Leake," and another reason, "the regular attendance and diligence of the teachers." After Mr. DeWitt left John Maxwell Fair was superintendent for nine years. Within our recollection the superintendents have been Peter Winter, Joseph Koch, Rev. Messrs. Tully, Free-

man and Spayd; William I. Teel, Irwin Miller, Thomas F. DeWitt, and now Jesse Raub. Elder Jacob Cline was superintendent at Union Town, and Elder James DeWitt, at Buttonwood Grove. Sunday school was for many years held in the schoolhouse standing in the southeast corner of the cemetery and the library books kept in the chimney closet, where they moulded during the Winter. The first duty when school opened in the Spring was to collect money to buy books. In Mr. Tully's time Sunday School was removed to the gallery of the church and a book case provided.

In Mr. Spayd's ministry the Westminster Lessons, at the very beginning of the system, were taken up and the school held all the year. There was a new library, both books and case, and the check system adopted for the preservation of the books. Miss Jennie Love was secretary eighteen years, until her removal, then Miss Martha Miller, followed by Joseph Mackay, who has been faithful for many years. Contributions for Missions in the classes, separately, were begun, Mr. and Mrs. Spayd leading in their large classes.

After the rebuilding of the church in Mr. Cobb's time and the conveniences of the new Sunday School room the school was very large. Mrs. Cobb taught a large class of adults, all ladies. Mr. Cobb taught the men. The Primary Department was inaugurated and continued under different teachers to the present time. The old books were again thrown out and an almost entire new library selected under the supervision of a committee.

THE WOMAN'S AUXILIARY FOREIGN MISSIONARY SOCIETY, named "The Love Memorial," in memory of the third pastor, was organized March 2, 1876, by Mrs. Thomas McCauley, president of Newton Presbyterial Society. About fifty members joined at the first two meetings. The first officers were: President, Mrs. Mary Barber Raub; vice-president, Mrs. Samuel Depue; secretary, Miss Jennie Love; treasurer, Mrs. Irwin Miller.

Mrs. Spayd was afterwards treasurer until her removal from Harmony, and Mrs. Irwin Miller succeeded Miss Love on her removal to Trenton after a service of eighteen years, and Miss Jennie Cline was treasurer until her call to the home above. When Mrs. Raub removed to Stewartsville Mrs. Susan Cline was chosen president and faithfully served until her death in 1906, except during Mr. Decker's pastorate, when Mrs. Decker was the efficient president. Mrs. Snyder has succeeded to the work. May she have the encouragement and success it deserves.

In the second year of the society Home Missions Work was added to Foreign, and the Young People's Band was organized, and under Mrs. Spayd's control did good work for several years. It was finally merged in the Auxiliary Society, and Mrs. Cobb organized an "Earning Workers' Band." True to their name, the members earned their money. After Mrs. Cobb left it flourished for a time under Mrs. Amzi Miller's care, and then Miss Martha Miller, but finally disbanded for want of a leader. The twenty-fifth anniversary of the organization of the society was celebrated in this church in connection with a Fall meeting of the Newton Presbyterial Society, and by invitation the first secretary returned and made the quarter of a century report. \$2,066.66 was reported for the twenty-five years from the Auxiliary Society, Young People's Branch and Earning Workers' Band; an average of \$82.64 a year. This was widely dispersed in India, Africa, Japan and other foreign countries, and throughout our own land, including the Freedman. Meetings have been held monthly, and in our reports to the Presbyterial Society we were often complimented on our average attendance, comparing well with town societies. The larger part of the original members have joined the church above, and numbers of our former young people are active, efficient members in other flourishing churches.

THE PEOPLE. We mention some of the past generations, within our recollection, who have worshiped here. Time will not permit us to name all. Squire Jacob Cline, an elder in every sense of the word, with his estimable family. Peter Winter, another member of the session, superintendent of the Sabbath School for many years, translated in a moment of time and followed to the grave by the whole school. Squire Jacob Winter, a brother. They lived on contiguous farms, now owned by the Amys, one of which was formerly the Kennedy property. Both brothers moved to the vicinity of the church. Robert Davison and his interesting family, who could recite his Catechism perfectly in church in clear, ringing tones so pleasant to hear. General James Davison and his family. William Hutchison, with his large family of fine singers. John Barclay was the father of Mrs. Samuel Depue, Mrs. E. C. Cline and James K. P. Hutchison, who died in youth. The different DeWitt families, always important factors in this church and the M. E. Church. We recall the helpfulness in later years of Elder James DeWitt. The Millers—Andrew, his son Joseph with his family of church-goers, one of whom is Elder Irwin Miller; Major Jacob Miller, precentor, singing school teacher and choir leader. His son Henry, recently deceased, was a life-long help in choir and Sabbath School, with his family. John Fair and his estimable wife and family. Mrs. Fair's kindness to the poor was proverbial. Squire Thomas D. was trustee and treasurer for many years. In early days the Fair homestead was the "Ministers' Home." Adam Ramsay and his helpful wife. Elder Charles Ramsay is a lineal descendant of the Greenwich mother church, of which his grandfather was an elder. The Vannattas—Samuel Vannatta, Sr., was one of the original highly-respected members of the church, always loyal to the church and pastor. The pleasant voice in song of Silas B. Vannatta lingers with us still. Elder William Vannatta, whose

commodious home, now Dr. Bozzard's became the resting place of the minister. The Klines—two families side by side for several generations. Mr. and Mrs. Peter Kline, Jr., are keeping up the succession. It is one of the old homesteads not devastated by time. Elder George Brakeley, such a genial whole-souled man. Mathias was long a trustee. The Brakeley home became a later "Minister's Home," in the times of candidates and supplies. The Hoffs—We recall Abel and John in the old stone homestead, now the Vannatta property. The Youngs, descendants of a first elder. Henry Young, a trustee, who was always helpful to church and pastor. Mrs. Elizabeth Miller was a Young. She is one of the oldest members. You know her quiet, gentle demeanor, friendship for her pastors and love for the study of God's word. The Kochs—Jacob and his sons. Joseph was a respected and useful elder here for many years, until his removal to Pen Argyl, where he again served until his death. The Ameys—Peter and sons and grandsons with their families. Mrs. Holloway Amey (*nee* Koch) is probably the oldest member in the church. Mr. and Mrs. Joseph Mackey, Sr. We remember their comfortable home on the hill, which was previously the "Insley home." the maternal ancestors of John I. Blair. The Reileys—Burroughs Reiley, who owned the mill and the property which became the parsonage, was a brother of Rev. John Reiley, so long pastor at Blairstown, and an uncle of J. I. B. Reiley, of Phillipsburg. William Reiley, a Greenwich man and a trustee, is now with his family in Phillipsburg. The Galloways—Lemuel Leake, Garner and Robert, the latter a sexton. Jacob Randall was one of the earliest sextons. Morgan B. Hineline was sexton for many years and the friend of everyone. He sometimes "started the hymns" in prayer meeting and Sunday School, singing the good old tunes we still love to hear. Marshall Engler was a later sexton. The Allens—What a load of them came to church. The

Raubs—Mrs. Lydia Raub is one of the oldest living members of the church and Missionary Society. Mr. Hiram Bachman has long been a faithful trustee and treasurer of the church (since deceased, June 6, 1908). Elder Jacob Shimer was a strong advocate of the Bible Society. Dr. G. H. Cline and his large family, who all professed Christ in early youth. Elder Garner Cline is now in Westminster Church, Phillipsburg; also John Kiefer's family. John L. Cline has been a ruling elder many years and his son, Howard, a trustee.

Mrs. Irwin Miller came to this church from Groveland, N. Y., and has been a constant help. Mrs. Jesse Raub, from Mt. Bethel, is faithful in all good work. Mrs. Charles Ramsay, in close proximity to the church, her home has ever been at its convenience and her help gratefully recalled. The wives of Madison Amey, George and John came to us from neighboring churches; also Mrs. Peter Kline, from Hope, so that this church has received as well as given. Mrs. Joseph Mackey, Jr., has recently been called away, leaving a vacant place in home and church.

THE SONS OF THE CHURCH, who have entered professions. In the ministry—Rev. Abraham DeWitt, who had a life-time charge in Maryland. Rev. Samuel Gallo way, one of Mr. Leake's students of wonderful memory, went westward. Rev. E. Clarke Cline, son of Elder Jacob Cline, baptized by Rev. Mr. Love, has been for forty years stated clerk of Newton Presbytery. His book of Presbyterian Records is pronounced "Finest in the Synod." He was chaplain of the 11th Regiment of New Jersey Volunteers in the Civil War and yet meets with his comrades. Was graduated from Lafayette College and Princeton Theological Seminary; pastor at Oxford Second for many years, then organizer and pastor of the Westminster Church, Phillipsburg, which was built through his efforts; now pastor emeritus. His bow still abides in strength. Rev. John Carroll Davison, son of

Robert, a student of Drew Theological Seminary, has been for thirty-five years a highly-valued missionary in Japan in the M. E. Church. His sister, Mary Frances, is the wife of the Rev. Dr. Julius Soper, of the M. E. Mission, Aoyama, Japan, who has had honorable mention for his great services, especially in the temperance cause. Mrs. Soper has addressed churches and societies on mission work on her home visits. The children of both families are following in the footsteps of their parents. Rev. Thomas T. Mutchler, M.D., of Philadelphia, son of Garner Mutchler and grandson of General James Davison, is president of the International Federation of Sunday Rest Associations of America and secretary of the Philadelphia association. Dr. Mutchler gave up a lucrative medical practice that he might preach the Gospel. He is doing a grand work in civic reform. His wife is a daughter of the late Silas B. Vannatta. William Cline, son of Dr. G. H. Cline, cut off his college course, preparatory to entering the ministry. Rev. Joseph Howell, the popular pastor of Hamilton Square, N. J., Presbyterian Church and so prominent in the temperance cause and all municipal reform, is a grandson of the church in the Esek H. DeWitt family.

In the medical profession—Dr. J. J. H. Love, son of the third pastor, late of Montclair, N. J., who stood at the head of his profession, loved and honored and active in all progressive movements. His sister, Rebecca Fair Love, wife of Dr. David Warman, has long occupied an important place in Trenton churches and in benevolent and charitable organizations. Dr. Jacob Castner Winter, early taken away. Dr. Peter Winter Brakeley, of Dunellen, N. J., the son and grandson of Elders Dr. William Kline, of Phillipsburg; Dr. Charles Cline, of Hackettstown. Dr. Arthur Weller, of Orange. Dr. Calvin Davison, of Stanhope, son of Robert Davison, Barclay Hutchison, son of Samuel Depue, a promising

young man, called to the better land while pursuing his medical studies. Clyde Kennedy Miller is in Philadelphia, taking his medical course (since graduated).

Some other professional men, who have gone from this church, attendants and graduates of Lafayette College—Judge Silas B. DeWitt. Professor Jacob Person, a talented young man, early deceased. Hugh McNair Miller, a successful chemist in Braddock, Pa. John Carroll DeWitt, whose heart was in the study of medicine, but prevented from taking his course, is now a good business man, and his wife a talented singer. Arthur Snyder, son of the pastor, an honor graduate of Blair Hall, is in college. Raymond Raub, in Classical School, preparing for college, and other young men are pursuing their studies, while many of the baptized sons and daughters of the church are in positions of usefulness in other communities. Hervey Love, grandson of the pastor, is an elder in Olivet Church, Easton. Susan Raub Hartung, the wife of an elder, in the same church. Anna Hess became the wife of Rev. Dr. James H. Hunter, a pastor at Deerfield, N. J., Green Castle, and Norristown, Pa.

How wide-reaching is this church in its influence. We have seen it from its feeble beginning, with 37 communicants in 1809. The next year there were 53; the next 77, and in 1813 increased to 109, on down through the century; 270, its highest number, and now holding its way through the difficulties of changed conditions with 140 communicants, and its sons and daughters active in nearby and remote fields, even beyond the ocean. We do not know how many members in all have been on the roll.

In bygone days it was not an easy field of labor. Other pastors than Mr. Carroll have occasionally thrown grape shot, and yet forgetting the hindrances of the way all have looked back with pleasure to their labors and residence here. Differences among the people have been laid aside and with the coming of a new pastor together have started anew.

The length of time traversed causes this narrative to be wearisome, and much is left unsaid.

We hope and pray for Heaven's best blessings to rest upon this church. How beautiful for situation it is! What a grand panorama, in these hills and valleys, is spread out before us! With numbers so diminished, by death and removal, we cannot expect "the former days," but we will cherish their memory, and with this new century of the church hope for new spiritual life and temporal growth.

May you and your descendants, who remain here, ever be faithful to it in all its interests. Love it, make it your chief joy. Delight in its worship and ordinances. Be the friends and helpers of the pastor and this time-honored church may yet "Blossom as the rose." Let each one of us, from the depths of our hearts, say:

"I love Thy kingdom, Lord,
The house of Thine abode,
The church our dear Redeemer saved
With His own precious blood."

"I love Thy church, O God:
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

"Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yeild,
And brighter bliss of heaven."

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